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THE
CHRISTIAN
SACRIFICE

By

James Barker
of Whethamps Read P.
Pro: 23: 26:
My sonne giue me thine heart,



*Sacrificium dei cor contritum
et concussum.*



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To the Right
Worshipfull,
Sir

John Garrard,
Baronet;

The blessings of this life,
and that which is to
come.

SIR,

THe end of mans
creation was
the service and
worship of his maker;
this (after the fall)

A 4 be-

The Epistle

began first in Sacrifice, whether by mans election or Gods ordination is not revealed: certain it is, not without Gods approbation and gracious acceptation; for in the universal deluge, when an end of all flesh was come before him: he made provision for his service by Sacrifice, in giving order to Noah to take into the Arke of every clean beast by sevens. Gen. 7.2.

This manner of service

Dedictory.

vice the light of natural reason did teach the Gentiles , and Gods owne blessed ordinance continued amongst the Jews, which did serve them as it did others, not only as a testimony of their obedience to God , and dependance on him but (God so appointing) as a Type of that most perfect Sacrifice to be offered by Christ on the Crosse : this once offered, at the last put an end to all that went before , and

The Epistle

*in this one they all expired, all Levitical Sacrifices, but other sacrifices there are, and these the Gospel still retaines, there in the law, and here in the Gospel, oblations in
* both : amongst the people of the Jews, & in the Church of Christ, sacrifices in both : they and wee, the Jew and the Christian agree in this, that God will have Sacrifice ; those holy offices of pietie to God and charity to man,*

* Oblationes enim illic, oblationes autem & hic Iræn. advers. hæres. Vali. l. 4. c. 34. p. 429.

Dedicatory.

man, are termed Sacrifices, so that I shall not feare to say there is a Christian Sacrifice; and yet of this of Christians (as of that of Jews) how quickly God growes weary, if the Heart be wanting. The heart is the salt that seasoneth, and the incense that perfumeth the sacrifice; & makes it an odour of a sweet smell, acceptable and pleasant unto God: and that our Religious service may be a Christian
Sacrifice

The Epistle

Sacrifice : there must
concur with an holy
action, a devout affe-
ction; for admit a strict
and precise observation
of all circumstances in
the action, if there be
a faile in this, the la-
bour is but lost in that:
this is chiefly accepted
of God, that serving to
make a way of discove-
ry for man : and for
mans sake, God takes no
notice of this without
that; dissembling his
knowledge of the inmost
intentions of the heart,
& see-

Dedicatory.

Seeming not to know
what it is impossible he
should be ignorant of:
untill by some outward
expressions, it be made
knowne unto man. It is
not then the inward af-
fection only that (in
the Heart) God calls
for ; as if he excluded
the outward action, but
the affectionate action,
to doe what is to be
done heartily : what is
to be done, I say ! for it
is not left arbitrarie to
the heart , to choose
what shall be done , or
left

The Epistle

left undone, admitted
or omitted: but the a-
ction determined, in the
well-managing thereof,
is required the sincere
intention, and dearest
affectiō of the heart: re-
specting also the ground
as well as the end: ei-
ther of which negle-
cted in a duty of Reli-
gion: makes it an effect
of heady zeal, not bee-
die obedience, for obe-
dience is a Relative:
and ever referres to
some precept, Canon,
Rule, decree, constitu-
tion

Dedictory.

tion or injunction : conformity, or at least submission whereunto ; is that wee terme obedience , and obedience is better then sacrifice , or it is the best sacrifice ; for hee that obeyeth , makes a sacrifice of his own heart , and a mans heart is himselfe * this is the Christian Sacrifice , the project of the ensuing discourse : which I have adventured to expose to the view of this censorious age : where I must not thinke

* Per obedientiam voluntas propria mactatur. Greg. in ult. mor. Aq. 2. 2. Q. 104. ar. 3. resp.

The Epistle

thinke to speed better;
then better then my
selfe have done before
me: from the learned
I cannot expect that
any worke of mine
should meritt praise:
yet doubt not, but at
their hands I shall find
or pittie or pardon:
of others, I shalbe cen-
sured as every man
stands affected; but I
passe not of their cen-
sures: so long as in
conscience of obedience
to God, I strive in my
calling to edefie his ho-
ly

Dedicatory.

ly Church : this is my
prime aime : And next
to this is to tender un-
to you some token of
thankfulnessse for your
many favours, qui be-
neficia invenit com-
pedes invenit, bene-
fits are of a binding na-
ture, and a kindnes re-
ceived obliges an inge-
nious nature to requi-
tall; but where it ex-
ceeds requital, the obli-
ged must not come short
of acknowledgment, &
a verbal acknowledge-
ment is a poore returne
for

The Epistle

for a reall kindnesse :
'tis all wee schollars
can, our wealth is in
words, and words are
swift, no sooner loosed
from the tongue, but
lost by the eare; they
may touch on the fancy
by the way, but vanish
before they recover the
understanding : here
then the pen must as-
sist the tongue, and
words once spoken, af-
ter written, and pub-
lished to the more deli-
berate view of the eye :
remaine as monuments
in

Dedicatory.

*in the mind; where they admit a review, untill the judicious be fully informed. And here- in the disadvantage is mine, in stepping from the pulpit, to the presse; for faults which in transitu, are not espied; at gaze are easily discerned; yet here againe is my hope, to meet, as with indulgent eares, so with favourable aspects: and then patience and connivence will salve all defects, and so
mine*

The Epistle

mine infirmities will be either not seene, or not censured: Besides I may say with the Orator, causa agordeorum, I speake in Gods cause, not mine owne: and so in his name (whose cause I undertake) may challenge acceptance.

*And thus much I dare boldly say, I have not by wilfull neglect betrayed the cause in hand; but have studied omnem movere lapidem; and
to*

Dedictory.

to follow Solomon so far as my wits would serve, in his plea for God : which howsoever some doe take (which doe usually mistake what they doe not understand) I am confident of your favorable acceptance, whom I know so far a freind to Learning, and lover of Religion, that what so relishes of either, finds kind entertainment with you.

Go on, Noble Sir,
and season the flower
of

The Epistle

*of your yeeres with the
timely fruits of grace
and vertue.*

*You want not en-
couragements in the
way of goodnesse, nor
need you to looke fur-
ther then your owne
house : even to him,
that immediatly went
before you (your de-
ceased* Father) who
made you the executor
of a large legacy to the
poore. And left you
the heire of a faire e-
state in Lands and
Houses : and that
which*

*Sir John
Garrard,
Knight &
Baronet be-
queathed
by his last
will to the
poore of
the parish
of whet-
hamstead
20.l. per
annum for
ever.*

Dedicatory.

which is the chiefeſt ornament of your manſion houſe , a moſt beautifull Chappell , a continuall and viſible memento, to put you in mind of your daily dutie to the God of heaven.

*And let it not be thought preſumption in me , that to theſe I have added this as a helpe to your Devotion , and to this mine unceſſant prayers for the proſpering of your good beginnings : And
for*

The Epistle, &c.

for the welfare and e-
verlasting happinesse
of your selfe, your ver-
tuons good Lady
and whole familie; shall
never be wanting, the
heartly desires of

Your Worships in the

service of CHRIST

sincerely devoted,

JAMES BARKER.



THE
CHRISTIAN
SACRIFICE.

PROVERBS 23. 26

*My Sonne give me thine
heart.*

H He text is briefe,
the words few,
but full, * for
many words need not a-
mongst friends : friends
in that neer Relation, as
Father and Sonne : the ti-

B

tle

* *Stilo bre-
vis doctrina
uberior, &c
Sal. in Ep.
Euch. epis-
scopo.*

*Pauca sunt
que man-
dat sed sa-
lutaria &c.
Tim. ad ec-
clesiam
cath.*

**Aq. prima
secundæ. q.
17. art. 9.
arg. 1.
Idem pri-
ma secundæ
q. 38. art. 5.
resp. 3.*

tle of Father imports
Authoritie, the *name of
Sonne Obedience* : and
where there is Authori-
tie and Veleitie, Power
to command, and will
to Obey, it is but com-
mand and it is done :
but this is an intreatie,
no command : and it
cannot be, that a father
(who hath power to
command) should en-
treat a *Sonne*, and be
said nay : this is the easi-
est request that can be
made [*My Sonne give me
thine heart*] and yet the
hardest suite, that can be
granted, for he that
gives his Heart, gives
himselſe, and all hee
* hath.

And

And now whilst God calls for the *heart*, let me intreat the eare (your patience and attention) that what I shall speak, passing from the eare to the *heart*, may set it in a right temper to Godward, may fit and dispose it for such a *sacrifice* as God accepteth : all other *sacrifices* without this are in vaine, there is none Gods delight, but the *heart*, that he craves; *My sonne give me thine Heart.*

The words are *Salomons*, and *Salomon* here speakes, not in his owne name, but in Gods : God by him calls us *sonnes* : and he for God requires

B 2

our

*Non bove
mactato
Cælestia
numina
gaudent.
Ovid. Ep.
19.*

our *Hearts* : It is God, that confers the *Dignitie*, and God that requires the *Dutie* : and he doth it in the sweetest termes of Relation, he comes in love, and speaks in the language of a Father.

My Sonne give me thine heart.

My Sonne, saith God, and in saying so, he teacheth us what we should say : for God in suing to us, calling us, *his Sonnes*, teacheth us, in praying to him, to call him *Our Father* : and this should serve as a common Rule to all : that none, in any case, dare to approach into Gods presence, or
men.

mention him, without the Addition of his just Titles. Reverence, and Humilitie, best pleases him, and becomes us: In some cases he admittes Boldnesse, in any case detestes Rudenesse: at the least afford him what he vouchsafeth us, titles of Respect; seeing wee are taught to call him, *Our Father*, because he calleth us, *his sonnes*.

My sonne, saith God, here is his Interest, *Give me thy heart*, there is his Request: And hard it were, that a father should not speed, when he entreats his Sonne, whatsoever his suit be: the Request is reasonable,

and unreasonable, yea more, unnaturall were that Sonne, to denie that Father any thing, to whom he owes all: Indeed he were too facile, that would entrust his Heart with every one: It uses not to be communicated; appropriated for the most part, to some one, or two, and those dearest friends: for carefull a man is, to whom he imparts his heart: but from a Father (such a one as God) nothing should bee withheld that he would have, thou must render up when he requests: *My Sonne give me thine heart.*

This is Gods suite to
Man,

Man, and he prefers his suite by way of Petition, and to the Petition he addes a Preface.

The Preface is a gentle compellation, *My sonne*: the Tenour of the Petition, *Give me thine heart*. And yet, to call this a Petition is not so kindly a Terme: a Father to petition his Son: Is it not a Precept rather: *jubet non orat pater*, the stile of a father, is Imperative, not optative, and the Father that speakes here is in the same moode Biddes, but Beseeches too. The law, that was imperative only, presented God unto us, as a Lord, the Gospel

is more mild & gentle, & reveals him as a father; & when our Lord became our Father, then was the rigour turned into Love, and in love there is a majestie, as well as sweetnesse, which not only allures, but awes us: If still therefore wee call this a Petition, it derogates nothing from Gods Authoritie; his Petition hath the force of a precept, and acquaints us with our dutie as well as his desire; call it then still a Petition, or what else you will please to call it, you shall find it hath a double aspect, to God, and to Man.

As it Relates to God,
it

it points out his love,
and Authoritie.

His *Love*, in own-
ing us, for his Sonnes.

His Authoritie, in
vouchsafing to become
Our Father.

As it Relates to man,
it points out his Dignit-
ie, his Dutie.

His Dignitie, to be the
Sonne of God.

His Dutie, to do what
becomes Gods Sonne.

His Love hath exalted
us to the dignity of Sons.

His Authoritie calles
for the Dutie of Sonnes.

And no share shall we
have in the Dignitie, ex-
cept we performe the
Dutie; our Dutie it is,
to give God our hearts:

and then he will give us the Dignitie to become his *Sonnes*.

First, *My Sonne*, It had not beene much to be called *Sonne*, had not God vouchsafed to become the Father: *Sonne* is but an usuall and ordinary complement of a superior to his inferior, *Sonne* saith *Abraham* to *Dives in Hell*: But *My Sonne*! comes from the bowels of a Father, and a title of great Dignitie it is, when God speaks it.

My Sonne, saith God, and in saying so, he expresses his love, and commends our Dignitie: Saint *John* would have all to note this, and there-

therefore markes it out
with an *Ecce*. I. *John* 3.
I. *Behold what manner of
love the father hath bestowed
on us, that we should
be called the sonnes of God.*
It is his love, his free and
unmerited love, that
hath thus exalted us; It
is the Lords doing, and
it is marveilous in our
eyes, marveilous indeed,
for a wretched man to
become Gods sonne: had
it been *My servant*, it had
beene honour enough
for man; the greatest
Saints were ambitious of
no greater title, there is
Abraham his *Servant*,
and *Moses* his *Servant*;
Psal. 105. and *David* in
the 116. Psalme ingemi-
nates.

* Luk. 1.
38.

nates the title, as if he were delighted with it, and tooke pleasure to repeat it; O Lord (saith he) *truly I am thy servant, thy servant, and the Sonne of thine hand-maid*: nay the blessed Virgin, who had the honor to be *θεοτοκος* the Mother of God: yet her humilitie lookes no higher then a servant, *ecce * ancilla domini*, Behold the hand-maid of the Lord, nay more yet, he that was Lord of all became a servant, So by Gods own compellation, *Esay. 53. 11.* So by his owne profession. 4. *Matth. 20. 28.* and no more in the worlds estimation, *Philip. 2. 7.* enough

nough it is for any man, to be reckoned amongst these worthies, to be of Gods familie, in any Relation : but God thinkes it not enough for his Love : It is not therefore, *My servant*, but *My Sonne*.

We, that were unworthy to be accounted servants, he hath advanced to the honour of Sonnes.

Not *My servant* therefore, but *My Sonne*.

Nay, not my friend ! this priviledge had *Abraham*, the father of the faithfull. *Ja. 2. 23.* for his faith : And the same is promised to Christs disciples, upon condition
of

of their obedience. Jo.
15.14.

And a great prerogative it is, to be Gods friend, for a friend is *alter ego*, a second selfe, and *amicorum omnia communia*, all things are common amongst friends, no comfort withheld, no secret hid from a freind *: yet it is not my freind, but *My Sonne*: for Gods love which is infinite, knows no bounds, but extends to the highest degree of kindnesse, and calls man now, not my Servant, not my Freind only, but my *Sonne*. To be of Gods Court, his *servant*, is much: to be of his coun-
sel,

συνεχόμενα
δύο ψυχῶν
ἐκ μιᾶς. La-
erc. Diog. de
vita, &c.

Ego sensi
animam me-
am & ani-
mam amici
mei unam
fuisse ani-
mam in duo-
bus corpori-
bus.

Ang. lib.
conf.

τὰ πῶν
οἰκῶν πᾶν-
τα κοινὰ.

Ar. lib. 8.

1 th.

* Gen. 18.

17.

Pet. 1. 4.

fel, his Friend, is much more : but to be partakers of the Divine nature, the *Sonne* of God, is most of all : of this I may say, as *Elizabeth*, in a case not much unlike, *unde hoc mihi* : * whence is this to me, that I should be called the *Son of God*.

* *Luk. 1.*
43.

But how the *Sonne* of God ? Or what *Sonne* doth God here meane ?

Not his naturall *Son* ! so is none, but Christ as God ; he is both *Primogenitus*, and *unigenitus* ; his first-begotten, and only-begotten ; of the same essence ; consubstantiall, coæternal, and coequal with the father ; begot-

begotten by an unspeakable *Generation*, which we may adore, cannot search out; for who shall declare his *Generation*. *Esay 53.8.*

Yea Christ as man, by grace of *hypostatical*, or *personall union*, is after a speciall manner, the *Sonne of God*, so fore-told to be, before he was so; *Luke 1. 32.* *That holy thing that shall be borne of thee, shall be called the Sonne of God.* And so declar'd to be, when he was so; *Matth. 3. 17.* *This is my beloved Sonne, in whom I am well-pleased.*

And thus, is none the *Sonne of God*, but only he,

he, who both by nature,
and the union of his per-
son, is indeed, the very
Sonne of God.

Others there are,
whom holy *Scripture*
hath honoured with this
title.

Adam he was so, by
Creation, the immediate
Sonne of God, for God
was Father, Mother,
God-Father; made him,
produced him, na-
med him. *Luke 3.* The
Angels they are so,
made in Gods image, and
stiled his Sonnes. *Psal.*
89.6.

And so are Kings, by
Gods owne ordination,
and special appointment,
the *Sonnes of God.* *Psal.*
82.

82.6. *I have said ye are Gods, and all of you are Children of the most high.*

This title thus taken, is a singular prerogative, peculiar to some special persons.

But here, we will take it more generally, as it is a common title, given by God to all the faithfull.

My Sonne.

Not by naturall Generation, for so is none, but Christ as God.

Not by grace of personall union, for so is none, but Christ as man.

Not by immediate creation, for so was *Adam*, and the Angels only.

Nor by Divine Ordination, for so are
Kings

Kings and Princes only.

But by grace, & adoption, every true beleever, is truly the Son of God.

The faithfull by adoption, are *filij designati*, appointed by the Father for the *Sons* of God.

Through the Redemption that is in Christ Jesus, they are *filii facti*, made the *Sonnes* of God.

And by the laver of regeneration, they are *filii signati*, sealed by the Spirit, for the Sons of God.

They are first designed by the Father for heires.

Then really made and accepted by Christ for Coheyres.

And finally assured by the holy Ghost of an Inheri-

heritance undefiled, that
fadeth not away, reserved
for them in the
heavens.

Gods *Sonnes* the faith-
full are, before they are :
so in the purpose of the
father, but not so in his
Delight : they must de-
clare their predestinati-
on, by their conversati-
on, before they can be
admitted into Gods fa-
milie : there must con-
curre with the Fathers
purpose, the purchase of
the Sonne, and the pur-
ging of the holy Ghost :
when in the Sonne, and
by the Holy Ghost,
they are made such, as the
father purposed they
should be : then he takes
delight

*Vosq; & si
nondum na-
tos jam ta-
men desig-
natos filios
jam credite.
Chrys. Ser.
71. in orat.
dominum
pag. 306.*

delight in them, and
ownes them for his
Sonne, and not before :
for it is not the fathers
Adoption, nor the Sons
Redemption, that can
priviledge the faithfull
from being by nature the
children of wrath, even
as others. *Ephes. 2. 3.*
without righteousness,
holines, Innocencie, and
all right to glory; meer
carnal men, and so by na-
ture must still continue,
for that which is borne
of the flesh, is flesh: there
must be a new birth,
they must be borne a-
gaine, and so made new
Creatures, before they
can become the Sonne
of God: and here must
not

John 3.6.

Luke. 1. 35.

*Non imita-
tione sed
propaga-
tione.*

not be left out the office of the holy Ghost; for as the Sonne of God could not become the Sonne of man, so neither can the Sonnes of men, become the Sonnes of God, without the speciall office and operation of the holy Ghost. Jo. 3. this cannot be the worke of flesh and blood, which naturally produces it's like, carnall, and sinfull; nor the worke of man, for *parentes peremptores*, our parents are our murtherers, wee derive from them the contagion of sinne *: and with sin an Obligation to eternall death: and so (saith Saint *Austin*) wee are

are *damnati antequam nati*, dead in sinne, before alive in the world.

Mans freedome from this wretched condition, and translation into the glorious libertie of the Sonnes of God, is a worke of Grace, Gods entire worke, so Saint James, *Of his owne will begate he us with the word of Truth. cap. 1. 18. with the washing of water by the Word*: so Saint Paul. Eph. 5.26. *Accedit verbum ad elementum & fit Sacramentum*, by the power of the word the Element is made a Sacrament.

And that water whose common use was to wash the bodie from filth, now serves

Tit. 3.6.
Verbum
adveniens
aqua dat ei
virtutem
abluendi.
Aq. in lo-
cum Austin.

serves for a holy use to
 cleanse the soule from sin:
 to this use, God hath or-
 dained it, and his Spirit
 accompanies his owne
 Ordinance : which
 (whilst the eye is fixed
 upon the signe) the wa-
 ter) carries the minde to
 the consideration, and so
 on in a sweet meditation
 of the thing signified (the
 blood of Christ) by that
 the Baptist washes the
 bodie, with this the holy
 Ghost cleanseth the soule:
 and this cleansing is a
 changing also, *persona*
tingitur, & natura muta-
tur: and this purgation
 by the blood of Christ, is
 a preparation for the
 grace of Christ, which
 there-

Euseb. E-
 missen. de
 Ep. Hom. 3.

upon is infused into the soule, so St. Cyprian in *expiatum pectus & purum desuper se lumen infundit*, and being then infused, it giveth to the powers of the soule, their first disposition unto newnesse of life; which by frequent acts of vertue, is wrought into a habit, and so is Christ formed in us: *tantæ molis erat*, such a do there was, this blood and sweat it cost, to Redeeme man from slavery and bondage, to repaire the decayes of nature, to recover the lost heritage, and to restore to the Father his lost Sonne.

And now, brethren,

C you

*Cyp. lib. 2.
ep. secunda.
Donato pag.
69. circa finem.*

you see your calling, how *the sons of Adam* are made the *sonnes of God*, here's an *Alteration* which the spirituall eye may easily discover.

First here is a change of our estate and condition: when we were *enemies* we were reconciled unto God by the blood of his *sonne*, who by his death overcame death, which we had deserved; suffered for sinne, which we had committed: fulfilled Gods law, which we had violated: satisfied his justice, which we had offended; appeased his wrath, which we had kindled: recovered his favor,

favor , and made our peace, and by this means we that were by nature children of wrath, by that Grace and favour which Christ hath obtained for us at Gods hands are taken in to be the *sonnes of God* : for so well pleased was he with the obedience of the naturall *sonne*, that for his sake, and at his intercession, he is pleased to accept us for his *sonnes*; thus Christ became our baile, and surety, undertooke for us, and humbled himselfe to the meanesse of a servant, that we might be advanced to the estate of *sonnes*.

*Credulitas
quæ deum
spiritum
proclama-
vit de car-
nis substan-
tia morta-
li in vita-
lem spiri-
tus substan-
tium vos
mutavit.*

Chrysol. ser.

71.

2 Pet. 14.

Est in locū.

And that our nature may be fit for that estate there's a change of that too ; the change of our estate is ascribed to the riches of Christs merit : but this of our nature to the grace of his holy spirit ; this change is not in substance , but in quality , and so in quality ; though not in substance , the spirit of God altereth our nature, conformes us to the Image of Christ and makes us partakers of the divine nature, but mistake not *St. Peter* for by nature he understands not the essence of God which is appropriated onely to the Trinity of persons
and

and communicated to no man, but the divine Attributes of wisdom, justice, holiness, truth, glory and immortality: and in these we have fellowship with the Father and with his sonne *Jesus Christ*, and so are made wise, righteous, holy, mercifull, immortal, and glorious like God, in respect of the qualities not equality; our virtues being but a ray of his Son, a sparke of his eternall fire, a participation of his fulnesse, he being an inexhaustible fountaine of grace and goodnesse, filleth our frayle vessels, *secundum modulum nostrum*, according to their

Aq. in 2 Pet.
13.

Ro. 7. 18.

capacity; see that what
soever grace, the holy
Ghost effectually work-
eth in us, it is first ori-
ginally in God, and is
made ours either by im-
putation or infusion, our
nature is corrupt; I know
that in me (saith St. Paul)
dwelleth no good thing:
mans goodnes is not inhe-
rent but either imputed,
or imparted, and so when
God is pleased to partici-
pate unto us, his own
goodnesse, there is a
change wrought in our
nature, new light is put
into our minds, new de-
sires into our affections,
new obedience into our
wils, and a sweet confor-
mity into all our actions,
&

& in this renovation there is no destruction, but a conversion; no subversion of the old substance, but a generation of new qualities; there still remains the same subject, and this alteration of our nature, is a transformatiō not a transubstantiation.

To this new man, there is not wanting a new name; and names are given to expresse the nature of things: now no name can so fully, and so fitly notifie him, who is made partaker of the divine nature, adopted to the inheritance of glory, and immortality, in the kingdome of heaven, as this of Gods son:

C 4 here

here then is a change of our names too, there are no more termes of hostility between God and man, the enmity is now abolished, and all such names as carrie in them sorrow, shame, and misery are done away; and a new name that imports comfort, glory, and felicity is imposed; and now we are no more enemies but *sonnes*; now surely this is good newes to heare *the father hath found his lost sonne*: an Angell is not an able and sufficient messenger, God himselfe bowes the heavens and comes downe: *ecce novum behold a new thing upon earth* Esay 43.

19 this

19. This is *novum* and *inauditum*, a thing never heard of before : God in the flesh revealed it ; heaven and earth , God and man reconciled, good tidings ! *Blessed be the peace maker* ; God and man made friends, good news welcome be he whosoever brings it , * his lips are gracious , and his feet beautifull : whose heart doth not leape for joy, to heare himselfe (*by the everlasting Father*) called *my Sonne*.

And this new name must be attended with a new life , *qui Dei filium credit actu, vita, moribus honestate tanto generi respondeat* they that professe

Chrys. ser.
68. in ora.
Domi.

*Cyp. ser. 5. de
ora. Domi.*

fesse themselves the Sons of God, must be answerable to such honorable compellations : this is a high and a heavenly calling, and our conversation must be suitable to our calling : *nec degeneret actus noster a spiritu, ut qui cœlestes & spirituales esse capimus, non nisi spiritualia & cœlestia cogitemus, & agamus :* we must looke unto the Rock from whence wee are hewne, and beware we degenerate not from that Royall family where into we are admitted, but we who call God, *our Father*, should be blamelesse and harmelesse, the *Sonnes of God without rebuke,*

buke, Phil. 2. 15. a godly name and a wicked life agree not : sinners are hardened, and God dishonoured, when he that is called a sonne of God, behaves himselfe as a servant of sinne : it is very fit that every sonne of God should imitate his heavenly father: or if he desire a patern neerer hand; let him learn of his elder brother, *discite à me* (saith Christ) learne of me ! Frame your lives to his rule, and they wil acquit you, convince men, and please God; whilest he sees his name honored, in your conversation, & their conviction.

Matth. 11.

Old

Old things are past,
behold all things are be-
come new: new estate,
new nature, new name,
new life.

Estate happy, the merit
of Christ hath purchased
that: nature holy, the spi-
rit of Christ hath sancti-
fied that: name heavenly,
the love of God hath be-
stowed that: life godly,
the grace of God hath
wrought that: happy e-
state, holy nature, hea-
venly name, godly life,
man is now a *sonne* by
grace not unworthy to
be own'd of so great a
Father.

*Prolis tanto
non inficien-
da parenti.*

At length, I have
brought you to the
height of Gods love,
and

and Mans Dignity.

Gods Love never so manifest, as in making us his *sonnes*, the utmost we could hope for, was pardon, not for preferment: but to debase the naturall sonne, in making him like us: that he might honor us, in making us like him: is love without measure! which we are as unable to conceive as we are unworthy to receive: the expression is too meane, and low, to say it was paternall; a it was more then mothers love, and was, what himselfe is, infinit.

Man never so dignified! who am I? and what is my fathers house (saith
Da-

Et quidem deitatis erga nos dignatio tanta est ut scire nequeat quid potissimum imitari debeat creatura utrum quod Deus ad nostram deposuit servitutem: an quod nos ad suae divinitatis rapuit dignitatem. Per. Chrys. ser. 72.

Et sicut omnem ut scriptum est paternitatem in Cælo & in terris a seipso voluit nominari: sic a no-

*bis patris in
se affectum
volunt cog-
nosci &
quid dicam
patris imo
potius plus
quam pa-
tris. a*

*Sal. di gu-
ber. dei lib. 1.*

4. p. 121

David) that I should be Sonne in law to a King? what is fraile man, that he should be exalted to the dignitie of *Gods son*, called to the hope, and invested with some possession of eternall life: what a happinesse is this, above the rest of mankind, who through ignorance and unbelieve abide still in misery: and I would to God, he would perswade the hearts of all men, to account this their chiefest honour, to be *Gods sons*, religion is and ever hath been, the honor and safety too, of kingdomes, familyes, and particular persons: and this of *Gods sonne*

sonne, preferred before the most glorious titles: It was the Religious boast of the Emperor *Theodosius*, *malo esse membrum ecclesie quam caput imperij*: and in the most magnificent, it is an addition to their honor, to be Gods sonnes: the greatest in the world is nothing, if he be lesse, the meanest is enough, if he be so much; and so much is every true beleever: for to as many as received him to them gave he power to become the sonnes of God, even to them that believe on his name *Jo. 1. 12.*

How is it then, this priviledge is so sleighted and

*Aug. de civi
dei l. 5. c. 26.*

and undervalued of many, and carnall alliance and kindred so much stood upon by all: men account their carnall pedigrees, and if they can reckon a great man of their house how they glory in it, whereas there is greater cause of boasting, to be of Gods family, then to be descended from the loynes of Princes: for carnall affinity is but transitory, it abideth not; Kingdomes and families have their periods; and in death there is a dissolution of all kindred after the flesh, the mightiest man alive, must one day say to corruption, *thou art my Father,*

Job. 17. 14

ther, to the worme, thou
art my Mother, and my Si-
ster, but our alliance here
by faith; death nor the
grave hath no power o-
ver; and as it is begun
on earth by grace in our
adoption: so shall it not
be ended but perfected
in heaven, by glory in ful
fruition: when all the
adopted sonnes shall be
like the naturall sonne,
and their bodies made
conformable to his glo-
rious body, according to
the mighty working
whereby he is able to
subdue all things unto
himselfe.

1 Cor. 15. 55

Phil. 3. 21.

Many excellent things
are spoken of you ye *sons*
of *God*! but what man
lives

Ro. 3. 23.

Oecumeni-
nus in locū.

1 Jo. 1.

lives, that dares challenge to himself this priviledg? seeing every man is a sinner, & if a sinner, no son, for he that is borne of God *sinneth not*. 1. Jo. 5. 18. how *sinneth not*? *sinneth not at all*? God never gave any such priviledge to the regenerate (saith *Oecumenius*) for the best of Gods Saints speakes in his own name and others. *If we say we have no sinne, we deceive our selves, and the truth is not in us.* Wee sinne daily and houely, the best of us, but the best of us, sinne no otherwise then Gods children may sinne.

Not totally, with a
ful-

fulnesse of consent, *quasi ad peccatum vacantes*, but overcome through infirmity, with strength of temptation. Nor finally, *ad mortem*, they sin not that is, sin not unto death that sin, for which the holy Ghost hath said thou shalt not pray, In all their sinnes there is still place left for their humiliation and Christs Intercession, so still they are innocent from the great offence, for although many lesser sins do passe them without their knowledge: and many greater sinnes be committed with their knowledge: yet in the escape of those lesse, and the

the committing of these greater, they are patients, not Agents, not obedient to the rule of sinne, but overmastered by the rage of sinne; here is St. Pauls case just *Ro. 7. malum quod nolo facio*, they sinne unwillingly, and their unwillingnesse to sinne will appeare in their heavinesse for sinne when the remembrance is grievous unto them, the burden intolerable, then is the waight not charged on them but laid upon him who hath satisfied Gods justice, for it, by bearing it on his owne body on the tree, for whose sake, lesser and unknowne sinnes *charitate*

ritate absconduntur are in charity covered and our greater and well known sins *pœnitentia abluuntur* are by actual and unfained repentance purged who then shall lay any thing to the charge of Gods elect? It is God that justifieth! who is he that condemneth? thus the sons of God they are *sinners* and no *sinners*. No *sinners*! for being justified by faith they have not onely a plenary remission of all finnes that are passed actually purchased by the blood of *Jesus*; but also a preservation from finnes to come, effectually promised by the spirit of grace.

But

Bernard.

But sinners ! in regard of that inherent corruption, which against their wils, doth lead them captive into actuell transgressions.

For as there is *semen gratiae*, a seed of grace, in the regenerate, which will not suffer them totally to sinne.

So also there is *semen peccatiae* seed of sin which wil not suffer them wholly to be sanctified.

Christ by his death indeed, hath wholly taken away both *reatum* & *supplicium*, the guilt and eternal punishment of sin: but he hath not absolutely taken away, but noly weakned Concupiscence

the

the root & seed of sin:
which though it be not as
grace is , an immortall
seed, 1 Pet. 1. 23. yet it
is as grace is, a remaining
seed. 1. Jo. 3. 9. rooted
and growing in our na-
ture. It is not a con-
demning, not a raigning,
but a remaining sinne, a-
biding in our flesh and
substance; must have no
place in our liking, and
affections and so it may
sometimes somewhat
lessen & abate our com-
fort, but can never de-
stroy our happinesse,
whilest this body of sin,
is kept from raigning
in our sinfull body and
brought into subjection
by the wholesome disci-
pline

pline of spirituall mortification, and then this *stimuleles carnis* this throne the flesh like a Serpent without a sting hath *motum & morsum, non venenum*. It may stir, and bite us; cannot hurt nor kill us: It may bruise our heele, but we shall bruise it's head.

And thus though we be set in the midst of evill yet God withholdeth not his tender mercyes from us but his loving kindnesse, and his truth continually preserveth us *Psal. 40. 11*. And the Lord shall deliver me from every evill worke (saith St. Paul and will preserve me to his heavenly

venly kingdome. 2 *Tim.*
4. 18. Sinne it makes no
change in God; it must
in man, Gods grace in
man, makes man to re-
pent of his sinne against
God.

Mans sinne against
God, makes not God
Repent of his grace to-
wards man.

1 Man Repents for
sinne, and his repentance
sendes him to the throne
of grace, to beg pardon
for his sinne: where we
have an advocate *with*
the father, *Jesus Christ*
the righteous, and he is
the propitiation for our
finnes.

2 God repents not of
his grace if man repent
D of

of his sinne , wherefore that wee may continue in his favour , we must come before him like the publican into the Temple with contrition in our heartes ; and like the lost sonne to his Father with confession in our mouths the Pharisee stood upon his justification , the Christian must not , confession is the way to absolution , and thus although we offend God daily by our sinnes , yet is he pleased againe by our repentance , he repents not of his grace but is faithfull and just , if we confesse he forgives. True it is God will not connive at the errors

errors of his children, he will be angry with them for their offences, as a father with his sonnes; and in his anger visit their transgressions with the rod, and their iniquities with scourges: but can a Father forget? can a Mother forget? they may, I will not, (saith God) *Esay* 49. 15. he will not take away his loving kindnesse, nor suffer his faithfulnessse to faile: he hath sworne by his holinesse he will not; the foundation of God standeth firme he changeth not, but workes a change in man for sinne that his purpose *according to election might*
D 2 stand

Ro. 9.11.

*stand** this is his purpose he hath declared by his promise, he hath confirmed his promise by his word, he hath strengthened his word by his Oath he hath sealed all these with the blood of his son, he acknowledgeth this his seale by the witnesse of his spirit, and his spirit assureth our spirit, that notwithstanding our many fraylties we are still *sonnes* : And this he doth not, by immediate revelation, but by an undeniable conclusion drawne from the revealed word : *For if when wee were enemies we were reconciled unto God by the death of his sonne:*
much

much more being reconciled we shall be saved by his life Ro. 5.9. for he living to make intercession for us is able to preserve his own mercies in us.

Thus God against all opposition of *sin* and *Sathan* hath exalted us to the dignity of *sonnes*: and if after this advancement through infirmity, we fall into sinne: shall we account our selves no sonnes because sinners? If we be truly humbled for our sins, hartily loath them, desire to leave them, constantly purpose to forsake them, & to sin no more, If we bewail sins past, beware of sinnes to come strive against pre-

sent Corruptions and by humble confession seeke for absolution, it argues we ar truely penitent, & where God sees true repentance, he sees no sin: By sin we go from God, and then he disclames us: but by repentance we come againe unto him, and whensoever we returne he receives us. When the prodigall said I will go unto my Father and say father I have sinned: the father upbraides not his former Riot, but entertains him as his son, this my sonne was dead but is now alive; though he had lost the duty of a sonne, yet had not God lost the bowels of a Father

ther : he retained still his fatherly affection, and *delicta non videt vis amoris* love doth cover a multitude of sinnes * it may stand therefore with the honor of a father, (such an one as God) to own sinners for his *sons*, provided they have sorrowed heartily for their sins, and then , with God they that have sorrowed are as if they had not sinned ; But may it stand with the piety of a father to leave his children in distresse , and to expose them to want & misery, If God be their father where is his care over them ? his provision for them ? or can it be that

D.⁴ the

Ego perdidit quod erat filii, ille qd. patris est amisit.

Chry. s. 2. 7 de filio prodigo idem ser.

3. de filio prodigo.

1 Pet. 4. 8.

the sonnes of the highest should not be so wel provided for as the fowles of the ayre and foxes of the field ? sometimes it so falleth out that God hath a strict hand over his own family, concealing from them the good he intendeth to them, and withholding from them these present blessings which in a plentiful measure he powreth into the lappes of the men of this world; not that he neglecteth his owne whilest he thus regardeth others, as if he had forgotten to be gracious, and shut up his loving kindnesse in displeasure, but by some troubles in this life, to make
their

their joyes more full,
with the assured hope of
glory and happinesse in
the life to come: nor is
he wanting to them in
the things of this life,
whereof they have the
promise, and shall have
the possession too, when
God sees it may be for
their good; so still as a
loving father hee sorts
their condition, as may
be most for their wel-
fare; sometimes straight-
ning, and sometimes en-
larging his hand, either
in povertie or riches,
want or plentie, sicknesse
or health, adversitie or
prosperitie, they have
their share both in the
evill and good things

Psal. 31.

of this life, to let them know that those present evils are not the greatest, nor the goods of this life the chiefest, but that there are evils to come more to be feared, and future good things more to be desired, in the patient expectation whereof they must be content to endure the want of some present good, and the sense of some present evils.

It should suffice them to know that not here, but in heaven, where their Father is, their inheritance is, there must their hope be fixed, on that their care placed, and for these temporall
bles-

blessings they must cast
 their care upon God, and
 depend upon his father-
 ly providence, who
 knows their wants and
 will supplie them, your
 heavenly Father know-
 eth whereof you have
 need (saith Christ) and
 you know it is enough
 for a father (that is of a-
 bilitie, such an one as is
 our heavenly Father) to
 know the wants of his
 Children, his owne
 goodnesse will supplie
 whatsoever is needfull
 or convenient.

Math. 6.

It is not then against
 the honestie, and it may
 well agree with the pi-
 etie of a Father (such an
 one as God) to owne a
 wretch-

wretched, if a contrite sinner, for his beloved Sonne.

But all this while, this Title seems to determine the Relation to one Sex; seems, but doth not: for God, who of the woman requires the dutie, will his Justice permit her to be excluded from the Dignitie? certainly no! the word is not to be restrained to the sex, but extended to so many of the whole kind, as truly beleeve, whether they be male or female; for God is not προσωπλήπτω he makes no difference of sexes, ages, nations, professions, degrees, estates or conditions.

ditions of men, but he that is Lord of all, is rich unto all that call npon him, male and female, Jew and Gentile, young and old, rich and poore, prince and people, bond and free, if true beleevers, he owne them all without difference for his Children.

And yet there is a difference amongst them, both in respect of Gods grace towards them, and his grace in them; they are all beloved, but not equally : and that Gods grace and favour is more to this, then that man, is not from Gods final intention, which is equall and alike to all his chosen

sen [*Salvation and Happiness*] but as men are said to love more, where they conferre more; and to favour most, where they receive most: so God in regard of some outward expressions of love and favour, is said to love one more then another; and in regard of mens apprehension to some, having a greater sense and feeling of his love and favour then others.

And for his grace that is in them, whether for the qualification of their persons, or salvation of their soules.

If wee speake of the former, some are better fit-

fitted and enabled for the execution of such offices and duties wherewith by their callings they stand charged, wherein he that is most faithfull, is most highly favoured.

If we speake of the latter, the more grace God worketh in them, the more gracious hee is said to be towards them: and so the stronger their faith, the ferventer their love, the more unfained their repentance, the more universall their obedience, the more sincere their conscience, the greater his love unto them, the more he is delighted in them, and such.

such as in his love he hath gifted above their fellows, he usually honoreth above their fellows; and according to the excellency of their graces, is the eminencie of their places.

And therefore, though all the faithfull be Gods sonnes, and in relation to him brethren, and he the common Father of all, yet for all this it will not become an inferior to affront his superior with a *jam sumus ergo pares*, haile fellow, well met, for his communitie overthrowes not that difference, which nature, civilitie, and Gods owne ordinance hath made be-

twixt.

twixt man and woman,
and one man and another : nor will either
state, or Church, or
private families, admit so
absurd a paritie. To lay
all level; no principalitie
in the state, no Prelacie
in the Church, no com-
mand in families, were
to ruine all: an inconve-
nience, which the seaso-
nable fore-sight of Al-
mightie God hath (by
his owne blessed *Ordi-
nance*) prevented : nor
did Christ at his com-
ming (unto whom God
committed all rule, and
all Authoritie and Po-
wer) divest the Princes
of the world of that Re-
gal and Soveraigne po-
wer

*Per fidem
Christi non
tollitur ordo
justitiæ sed
magis fir-
matur.*

*Aq. prima
secunda.
qu. 104.
Art. 6 conc.*

*Howson ser.
hab. Oxon.
1602.*

wer wherewith God hath invested them, he abolished it not, established it rather.

And thus though all men be alike in the first *Adam*, made of the same mould.

And all the faithfull alike in the second *Adam* the Sonnes of God.

Yet the Lord for the singular benefit of mankind hath distinguished them in great knowledge, and made their wayes and reputations divers: some of them he hath blessed and exalted, as Kings and Princes.

Some he hath sanctified and appropriated to him-

himselfe, as Priests and Prophets.

Some he advanceth above their brethren, and makes their fathers children bow downe before them; and others hee leaves in the common rancke: some he hath laden with honours, wealth, promotions, and dignities: and others he hath bestowed in meanner callings: thus wisely hath God ordered the estate of this present world, with the connexion of such variety of parts, begetting a harmonie, and bringing a perfect soundnesse and sweetnesse to the whole body.

Where

Where all the strings are of one sound, there is no musicke, where all the members are alike, there is no body but a bulke : and even so, there is nothing but discord and deformitie, where there are not differences of degrees, estates and callings of men : and where God hath put a difference, let man doe so too, that mans estimation concurring with Gods ordination, every man may be honored and respected according to his place and dignitie.

The stones in a building are not all of one syze.

The

The vessels in an house not proportioned all for one use.

The members of the body are not all of one fashion, or for one office.

There are many stones in a building, many vessels in one house, many members in one body, and in these many, there is varietie, not Identitie, not many of the same, but of divers syzes, for divers uses, of severall fashions, for severall offices; and this varietie of parts doth beget an unitie in the whole, so we being many (concludes *St. Paul*) are one body : and in a
body

*Connexio
totius cor-
poris unam
sanitatem
unam pul-
chritudi-
nem.*

*Tacit. Leo.
Ep. 8. cap.
11.*

body composed of mul-
tiplicitie and varietie of
parts, there is more beau-
tie greater safety, and
this, not only in the na-
tural body which is man,
but in the politicke bo-
dy, the state; and in the
mysticall body, the
Church; beautified and
strengthened with the
severall offices, orders,
degrees and callings of
men, diversly qualified,
making a distinction a-
mongst men of the same
Christian profession, for
a communitie of Religi-
on induces not a confu-
sion into Christian com-
mon wealths: but con-
firms them rather in
peace and good order:
enjoy-

enjoyning every one (by an Apostolical Canon) 1. *Cor.* 7. 20. to abide in that calling wherein he is called, propounding no new, but perswading a more conscionable use of the old * and if there be any that hath no calling, to get him one, for he that hath no vocation, is of no Religion.

See Luke
cap. 3. verse
10, 11, 12,
13.

There are in the world *virī absque iugo*, * unruly men, who stand upon their lawlesse libertie, which they mis-name Christian; untamed heifers, whom no pales or walles of law or discipline can keepe within the boundes of the Church

* Anabaptists.

* *Judg.* 19.

22.

1. Cor. 7. 21

1. Pet. 2.

Church or Commonwealth, who abhorre that lawfull Authoritie or Christian Charitie should regulate their ill-governed libertie. But surely this is no privilege of Gods *Sonnes*, a character it is rather of the *sonnes of Belial*, * for Saint *Paul* in one Epistle, and Saint *Peter* in another, teach another lesson: thus much in effect; that honour, reverence, obedience, and service unto men: may well consist with the libertie of the *Sonnes of God*.

The freedome Christ purchased for them is not civil; from the obedience

dience of the magistrate
soveraigne or subordi-
nate, nor naturall from
those respects and duties
which children owe to
their parents, wives to
their husbands, &c. But
spirituall from sinne and
Sathan, death and hell,
this and not that is the
freedome Christ purcha-
sed, and Saint *Paul* fitly
called, the glorious li-
bertie of the Sonnes of
God; from which hap-
py libertie, no beleever
is excluded: and unto
which, the meanest hath
as good right, as the
greatest; and be mens
qualities and degrees, in
the world, never so dif-
ferent God compre-
E hends

hends all under one common motion of *Sonnes*, nor is it any worldly respect that makes a man ever the more favoured with God; for a man to plead his birth, breeding, wealth, wit, learning, beautie, valour, is more fit for a *Coridon* to his *Alexes*, or a *Phæbus* to his *Daphne*, then a Christian to his God; It is not the proper man, nor the rich man, nor the wittie man, nor the valiant man, nor the learned man, nor the noble man; It is not any of these, (though all these deserve a civil respect) that God is taken with, his affection pitches on the
godly

godly man, *Psalme,*
4. 3.

The Lord hath chosen
to himselfe the man that
is godly : and now let no
man disdain Gods
choyce, how meane soe-
ver in outward appea-
rance, for whom his mer-
cie chooses, his love ad-
vanceth to the dignitie
of his *Sonne*, and whom
his love hath advanced to
the Dignitie, from him
his authoritie requires
the duty of his *Sonne*,
and the duty here ex-
pressed is, to give God
his *Heart*, which is the
second part of my text,
*My Sonne, give me thine
heart.*

If wee be his *Sonnes*,

E 2 God

God is *our Father*, there is his authoritie over us.

And if God be our Father, where is his honour? there is our duty to him.

Nobilitas ad virtutem obligat, the greater honor God hath done us, the greater are our engagements to him, and therefore as wee have looked up with comfort to the dignitie, so now let us looke downe with care to the dutie of Gods sonnes, which is briefly sum'd up in two words *Love and Obedience*.

Where *Obedience* is, there is nothing so difficult commanded, that will

will not with diligence be attempted.

And where *Love* is, there is nothing so precious demanded, that will not with cheerefulness be tendered, here God tries our *Love*, by our *Obedience*, that he may see how much we love him, by that which we will doe for him.

And againe, he tries the sinceritie of our *Obedience* by our *Love*, that he may see how much we will doe for him by that which we wil cheerfully give him, and as a pledge both of *Love* and *Obedience*, he requires the heart. *My Sonne, give me thine heart.*

Cor tuum, thy heart to God, there is the thing required to testifie our Love.

Da mihi, Give mee, there is the dutie to be performed to expresse our Obedience.

The testimony of thy Love to God, is thy Heart to God. A Heart, there is the *quid*, the thing what it is that God requires, *Thine*, there is the *cujus*, the propriety, whose it is.

First, the Heart is the thing God calls for; and what is that? This small piece of flesh that beates in our mortall bodie? No; that were to require our lives: God will have

have Mercy and not Sacrifice : and craves not our life, but our Love; the Heart is the seate of Love; that our heavenly Father requires of us his unworthy Children, that we love him.

And not only our Love, but in calling for the heart, he calls for our feare and service too : for whatsoever the curiositie of some Philosophers have determined to the contrary, the heart is the seate of all the affections and passions : the Gall, Liver and Spleene, give the occasion to stirre them up, but in the heart they are seated : the Heart is the Metropolis

*Omnis bona
dispositio
corporis re-
duci dat
quodam mo-
do ad cor
sicut ad
principium
corporaliū
motionum
Aq. 1, 2.
q. 38. art. 5
resp. ad 3.
arg.
Vide Aq. 1
2. q. 17.
art. 9 arg. 1.
& 2.*

of the soule : and often taken for the soule with all her faculties.

Besides the Heart is the first mover of all the Externall actions, and every member worketh according to the motion, inclination and will of the Heart ; It liveth first, and dyeth last, and therefore first, and last, and for all, give God the heart, for that is all : All the faculties of the soule ; all the members of the body, attend the Heart and follow it : the Heart goes before and drawes the whole man after it.

And this is Gods delight *the whole man* : he loves

loves *Integrity*; and in calling for the heart he requires every part: thy head to know him, thy tongue to confesse him, thine eyes to observe him, thine eares to attend unto him, thy lips to praise him, thy hands by good workes to glorifie him, thy knees to bow before him, and thy feet to stand in his Courts. God is not served at all, where any part is withheld from him, or devoted to any other besides him, sincerity and integrity are individuall companions, If true devotion lodge in the *heart*, humble reverence will shine in e-

very part. So sings *David* Psal. 84. 2. *Cor meum & caro mea exultaverunt. &c.* My heart inwardly and my flesh outwardly have rejoyced in the living God.

2 Cor. 4. 15
Oecum in
locum.

Thus the whole man must apply it selfe to the worship of God, the outward, aswell as the inward man: by the outward man, the learned * understand the body: the inward man by *St. Peter* is expounded to be the hidden man of the *heart*: that, aswell as this, this in private, that in publicke, this with inward and spirituall, that with outward and corporall worship.

In

In private then and in
thine owne Chamber,
commune with thine
owne *heart*, the testi-
mony of Gods spirit
and thine own is suffici-
ent.

But in publik in Gods
presence Chamber the
Temple; it sufficeth not,
except the *Church* may
see too: that all may see
and beare witnesse that
God is in you of a truth,
and this cannot be, ex-
cept mens externall acti-
ons do shew forth their
internall affections. The
heart that is unscrutable
to man but * *gentis cor-*
poris vox animi, the out-
ward carriage of the bo-
dy, is a faire testimonie
of

Hirom:
Gestus est
sermo qui-
dem corpo-
ris Cic. de
Orat. lib. 3.

of the inward disposition *of thy mind*: and then is discovered what the heart thinketh, by that which the body acteth: for *grace* in the *heart* is the light of the body, and this light must shine before men, that they may see aswell as God: And that men may reape the good, & God receive the glory, Gods heavenly inspirations, and mens holy desires should empty themselves here, that the Church may outwardly testifie, what inwardly each man should be by such outward worship, as might betoken the Majesty of God, besee me the dignitie

Ad significandum debitum ordinem mentis humane in Deum Aq. pri-se. quest. 102. art. 3.

tie of Religion, and con-
curre with the celestiall
impressions in the minds
of men.

Idem. 2.2.

q.92. Art. 2

The performance of
all Religious services re-
spect God and man, to
please him, and edifie
them: and so must be
equally poysed with the
two theologicall vertues
Faith and *Charity*, *Faith*
towards God, and *Chari-*
ty towards men, without
faith, it is impossible to
please God, and *cordi cre-*
ditur man believeth with
the heart, it is the heart
that seasoneth our devo-
tion, and faith that sea-
soneth the heart, directs
it to the true object, and
in the right end of pure
Religion. And

And as faith seeketh to please God : so *charity* to approve it self before men, and *charity* in the performance of a duty unto God hath respect unto the benefit of man too.

God sees faith in the internall devotion of the *Heart* , and therewith he is well pleased.

Men see *charity* in the externall carriage of the body , and therewith they are edified.

God calls for that , by *Solomon* in my text , *My sonne give me thine heart* , and he calls for this by *St. Paul* in another text , to present your bodyes alive *sacrifice* &c. and there

Rom. 12. 1

then concludes, and not
 til then your devotion to
 be λογικην λατρειαν , your
 reasonable service and
 good reason there is,
 God should be served
 both in body, and soule;
 for at the first he made
 both , and he once re-
 deemed both, he day-
 ly preserveth both , and
 finally saveth both : and
 therefore glorifie him in
 both.

And thus the Christi-
 an offers that *Holocaust*
 to God in substance and
 truth , which the *Jewes*
 did offer in type and fi-
 gure, making his appro-
 ches into the house of
 God with *Dauids* hymn
 in his mouth : *Intraibo*
in

Pf. 66. 13.

Aug. in ps.
66. alias 65

in domum tuam Holocastis, I will go into thy house, with burnt-offerings: but now in Gods house there is no use of fire, unlesse it be the Metaphorical fire of true zeale, for true zeale is Gods fire, of which St. *Austin* thus, *totum meum consumit ignis tuus, nihil mei remaneat, totum sit tibi* Let thy holy fire of zeale, O Lord, consume me wholly, and make me thine in every part; all thine, and then is all his when he hath the heart, for as the powers of it are inclined so are the parts of the body moved: there is a league of amity betwene them,
like

like that betwene *Ruth* and *Naomi* the body like *Ruth* to *Naomi*, cleaving to the soule and saying; intreat me *not to leave thee* or to return from following after thee, for whether thou goest I will go, and where thou lodgest I will lodge, thy people shalbe my people, and thy God, my God; or as his souldiers did to *Josuah* all that thou commandest us we will do and whether thou sendest us we will go, for albeit the soule in essence be one, yet to the perfection of it, there are divers faculties: and for the severall operations of these faculties, there

Ruth. i. 16
John i. 16

*Anima intellectiva quamvis sit una secundum essentiam tamen propter sui perfectionem est multiplex in virtute & ideo ad diversas operationes indiget diversis dispositionibus in partibus corporis cui ponitur Aq. prima q. 76.
art. 5. resp. ad 3. arg.*

*In divino
cultu ne-
cesse est ali-
quibus cor-
poralibus
uti ut eis
quasi signis
quibusdam
mens homi-
nis excite-
tur ad spi-
rituales
actus quib.
Deo conjun*

there must needs be an answerable disposition in the partes of the body to which it is united : for as the fire first kindleth the fuell , and that being kindled nourisheth the fire: and as the body first warmeth the clothes, and then they returne a reciprocall heat to the body; so the heart first disposeth the parts of the body, and these partes fitly disposed affect the heart , and make devotion in the heart , like the fire in the *Sanctuary* , a flame that goes not out.

And even experience it selfe teacheth us , how mervailously outward forme and solemnity in Gods

Gods service doth helpe
 weakenesse and inbecili-
 ty in us ; perswading the
 will, inciting the affecti-
 ons, and making some
 impressiions of further
 knowledge in the mind,
 winging our thoughts,
 holding up the heart in
 her devotions, and gi-
 ving strength and vigour
 to such motions which
 are otherwise apt to lan-
 guish, and conclude in
 a lazie wish : but the
 parts of the body fitly di-
 sposed keepes up the
 heart till Gods wil be ful-
 filled, and mans duty
 discharged.

True it is God hath
 sometimes excepted a-
 gainst this outward wor-
 ship,

gitur Aq.
2. 2.

que, 81.
art. 7.

Ecclesiam
piis quibus-
dam cœre-
monis ele-
gantibus
ritibus &
institutis
tanquam
sponsam or-
natam viro
suo decora-
rent Cornal.

Agrippa
de van. sci-
entiarum
cap. 6.

★ *Exter-*
num cultam
non repre-
bendit do-
minus imo
etiam ab
omnibus pi-
is requirit
nec enim
tantum in-
tus in ani-
mo colere
debemus,
sed etiam
coram ho-
minibus te-
stari, &c.
Calvin. ap.
Mart. in
Matth. 15.
8.
Jo. 4. 22.

ship, but then when it
 hath been alone, when
 the people drew neere
 him with their lippes,
 and their hearts were
 farre from him. But when
 or where * shew me, was
 ever God offended with
 the humble, lowly and
 reverend gesture of the
 body in his service, or
 where did he ever con-
 demne outward Solem-
 nitie, when it was joy-
 ned with inward sinceri-
 tie, never did hee open
 his mouth against the use
 of that, but the want of
 this. The true worship-
 pers shall worship God
 in Spirit and truth (saith
 the Sonne of God) but
 how in truth, if not out-
 ward -

wardly in body, as well as inwardly in heart and spirit, God is robbed of his worship, when either is with-held, and when both are not exhibited Gods house is made of a house of Prayer, a den of thieves.

And the same spirit that by the Son of God commends inward worship, doth by the servants of God, and those no mean ones neither, (his Prophet *Esay*, and his Apostle *Paul*) command outward worship.

Esay 45.23
Ro. 14.12.

As I live (saith the Lord) every knee shall bow unto me, and every tongue shall confesse to God. And thus what God hath joy-

joyned together in his precept, let not us separate in our practise, serve God with the inward worship of the *Heart*, and with the outward worship of the body also : open impietie cannot away with this, and secret hypocrisie is glad to heare of that ; the hypocrite is all for outward pietie, the profane for inward sinceritie.

But it is neither the pretence of inward sinceritie that can justifie outward impietie : nor a shew of outward pietie that will excuse inward hypocrisie : be not deceived, *Deus non illuditur*, God is not mocked, but

but sitteth in heaven to laugh all those to scorne, who either by hidden projects, or open practise cast scornes upon Religious worship.

If any man pretend inward sinceritie, let him shew it in outward works of pietie, men judge of the inward affection, by the outward action. Or if any stand upon outward pietie before men, let them shew it in their inward sinceritie before God, who judges the outward action by the inward affection: and wee know (ô Lord) that thy judgement is according to right: A mans workes may

may passe currant, and seeme right in *foro soli*, in the judgment of men, when as they are nothing so in *foro poli*, in the sight of God : for God sees not as man sees; he looks not at the outward appearance, but at the heart : In a dutie performed, men see all well, but what saith God, men cry out a Saint, God saies a sinner : heaven and earth doe not alwayes agree in their judgements : It is our daily prayer, that it may be in earth as it is in heaven, that it may be, and therefore is not : the grant of this petition wee must presse, that
Gods

Gods will be done on earth, as it is in heaven, solemnly and sincerely too, that there be an uniformitie on earth, and this uniformitie, in conformitie to heaven, for what shall it availe a man, though the world applaud him, if God and his owne heart condemne him: It is therefore Saint *Pauls* advice, *Gal. 3. 23. Whatsoever ye doe, doe it hartily, as to the Lord, and not unto men.* And yet wee must not conceit, as if God simply condemned the outward action: nay he approves it so farre as apparently good: he only dislikes this, that it is not
F done

done heartily, with a sincere intention, which God finds often wanting in those immediate duties of his worship and service: as prayer without attention, hearing without meditation, fasting without contrition, Almes and no compassion, knowledg without devotion, zeal without discretion, repentance without reformation: and these deficiencies are rather in their agents, then the act, which so far as good apparently God approves, but dislikes them, & dislikes them for this: because they did (*bonum non bene*) that which was good:
good

good for the matter, but not done in that good & seemly manner, nor directed to that good end which crowneth all our workes.

For it is not so much the *quid*, what is done, though that must be justifiable: and wee must have a warrant for what we doe, or else we sinne in what we doe. Nor is it the *quâ*, the manner of doing, and yet wee must have a Rule and Canon for that too, or else wee disobey in what we doe; and so with *Martha* make choice of the worse part, for Obedience is better then sacrifice.

For the *quid* then, we

F 2 must

must looke up to God, who points us to his word, and that gives direction for the matter of Gods service.

1 Cor. 14. 40

For the *quæ*, wee must have recourse to the Church, who by vertue of that grand Canon of Saint *Paul*, hath power to determine our libertie, for the manner of Gods worship, in all the circumstances thereof; both for persons, places, and times, for every gesture, posture and behaviour, for preaching, administering, praying, blessing, hearing, receiving, singing, confessing, praying and to dispose of all other accidentals according

ding to *decency* and good order. And now suppose for the matter, all done as God hath commanded: for the manner, all done decently and orderly as the Church hath enjoined: yet as our Saviour said to the man in the Gospell *unum tibi deest*, there is something wanting, the intention of the heart that must be right too, for it is that which maketh religious exercises performed, duties of obedience; Saint *Ambrose* limits all to this *quantum intendis tantum facis*, when a man in his intention swerves from that true end to which his worke in hand should

tend he looses his interest in the action ; for men to be of the Pharises cut, of whom St. Chrysostome, *oculi hominum timor eorum, oculi hominum amor eorum*, fearing nothing but the censure of men, loving nothing but the praise of men, this base popularity, is the bane of true piety.

Omnia fiant, let all be done that God hath commanded : *omnia decenter & ordine*, all decently and in order as the Church hath enjoined.

Omnia cordicitus & ex animo al heartily with a pure intention, in the feare of God, and reverence

rence of holy Church :
and so all will be done as
Saint *Paul* would have
all done : *Omnia ad edifi-*
cationem & omnia ad
gloriam Dei : All to edi-
fication ; and all to the
glory of God.

1 Cor. 14. 26

1 C. 10. 31.

It is the heart then,
that addes a goodnesse
to all we say : and gives
perfection to all we doe
in Gods service ; were
mens words like *Herods*,
divina oracula the voyce
of God and not of men :
their workes like the
Pharisees *admiranda spe-*
ctacula admired of all :
It availeth nothing at al ;
if their hearts in the
meane time be *Demoni-*
orum receptacula replete

Act. 12. 22

with guile and iniquity.

Good words without the *Heart*, is plaine flattery, and good workes without the *Heart*, is *grosse hypocrisie*; now God is not so weake, to be delighted with flatering words: nor so unwise to be deceived with hypocriticall workes: when therefore we draw neere unto God it must be *μετὰ ἀληθινὴν καρδίαν* with a true *Heart*, voyd of flattery and hypocrisie: he is not delighted with that, nor can he be deceived with this: he requireth truth in the inward parts the heart is his desire and delight too.

Heb. 10.22

My

*My Sonne give me thine
Heart.*

It is not the *Hecatombs* of the Gentiles, nor yet the *Holocaustes* of the Jewes, but the *Heart* of the Christian is the Sacrifice God accepteth *the heart* is the *quid* the thing required but the *cujus* whose it is, comes now to be scanned the text saith, *tuum*, thine heart, and thine, looks abroad and relates unto man, It is *cor hominis* the heart of a man, not *cor belluinum* a brutish and barbarous *heart* the savage and undomitable *heart* of a beast, but the corrigible gentle and pliable heart of a man, such

F 5 a heart

a heart that may be wrought upon, not an obdurate stubborne rebellious and impenitent heart, this is no fit present for God, who hath regard to him that is poore, & of a contrite spirit, and trembleth at his word. It must be *cor humanum* thine heart, O man.

Iſay 66. 2.

And is mans heart ſo pretious a Jewell that God ſhould become a ſuitor for it.

Gen. 6. 7.

Moses telleth us, that God ſeeth every imagination of mans heart, that it is onely evill continually.

Jer. 17. 19.

Jeremie ſaith, that the heart is deceitfull above all

all things, and desperately wicked, who can know it?

Christ hath taught, that out of the *heart* proceed evill thoughts, murders adulteris &c.

Mat. 15. 19.

Shall such a heart be offered unto God, or will the searcher of the heart accept of such an offering? he is a God of purer eyes then to behold iniquity, neither shall any wickednesse dwell with him, (our Saviour saith) the pure in *heart* shal only see God; take the Apostles counsell therefore; and purifie the *heart* and that it may be purified, deal with it as with gold, melt it, or if thou canst
not

Matth: 5.

Jam 4. 8.

Pſ. 51. 17

not melt it, breake it; for
a broken and a contrite
heart O Lord thou wilt
not despise.

It is (you have heard)
cor hominis the heart of
a man that must be offe-
red; but not the pharisaicall
heart of the proud
man full of hypocrisy,
nor the wanton heart of
the lascivious *man* full of
vanity, nor the cove-
tous *heart* of the worldly
man full of iniquity, nor
the hereticall *heart* of the
malitious *man* full of ob-
stinacy: but the contrite
and broken *heart* of the
penitent man full of hu-
mility: *ad hunc respiciam*
(saith God) to this
man will I have re-
gard

Eſay 66. 2.

gard and to his offering.

But this *turn* in my text looks neerer home, and points out the owner here, and the owner here is a *sonne*. It is *cor filii*, *thine heart my Sonne*, and a sonnes heart is a loving and dutyfull heart: the servant doth his duty aswell as the sonne but he for feare, this for love, that constrainedly this most willingly, his obedience is not mercenary, and arises from love not hire; as the dog serves his Master *pro offe & offa*: for a bone and a bite, but as a sonne his Father in reverence and love: It is the loving

ving and tender heart of a sonne that is here required, *thine heart, my Sonne.*

And first *my son ! thine heart, tuum*; that is *proprium cor*, thine own, in thine own power, and in thine owne possession, it must be thus thine: If lent to vanity thou must recall it, if bound to sin thou must release it, if sold to Sathan thou must redeem it, *thine heart* must be released from sinne; recalled from vanity, and Sathan dispossessed; and then, when it is purged and purified, set at liberty and enlarged, and so made thine, when none other

other hath any interest in it, or can lay any claim unto it, but that it is thine own; not enthralled to Sathans tentations, not intangled in carnall lusts, not distracted with worldly cares, when it is no more the *heart of a sinner* but of a sonne; then such it is as God would have: *thine own heart.*

Againe *thine heart my Sonne*, that is *cor unicum & simplex*, one single heart: for one man hath but one *heart*: *Solomon* tels us the fool hath none heart *Prov. 17. 16.* But *David* the Father of *Solomon* sets out the wicked with a heart and a heart *Psal. 12. 2.* in Saint *Hierome*

ὅς δὲ πρὸς
 γλῶσση
 λωσαρερ-
 νει καὶ ἱερὰ
 Sent. Theog

Hieroms translation: with a double heart in our allowed translation the context tels us whom he meanes *he that doth one thing* and intendeth another faith one thing but thinketh another, this man the scripture cryes out upon *væ duplici cordi*: nor will God have any thing to do with him: the Prophet discovers him *Psal 55. 21.* by his faire tongue and false heart, the words of his mouth are smother then butter, having warre in his heart, *Judas* like, he ushers in his treason with a kisse, and like to *Joab* makes a smiling face and a friendly salute
 the

the prologue to a mortall stabbe, the double hearted man is dangerous and uncertaine for when his mouth speakes safety, his *heart* speakes ruine; and there is one that understandes the language of the *heart*: & for that any man hath said in his heart, that is, hath entertained envious and malicious thoughts against the godly, trecherous and rebellious thoughts against Church or State, he must be answerable to God for these thoughts, for even these thoughts come within the compasse of the lawes transgression; of Gods law

Psal. 5. 9.

law, but not of mans, mans law punishes onely the notorious : Gods law takes notice of the heart : And so God knowes though men do not; the thoughts of the *heart*: that their inward parts are very wickednes albeit the mouth be muzzled that it dare not speak it : and the hands bound that they cannot effect it for when he speakes his thought it is ruine to the godly, *when shall he dye and his name perish.*

Destruction to the Church, down with it, down with it, even to the ground.

Desolation to the State, come and let us make Hierusalem a heape of stones.

Thus

Thus the malicious or double-hearted man, like the covetous, would be alone upon the earth, for mischief ever delights to be solitary; never considering that God is about his bed, and about his paths, and espieth out all his wayes: God understandeth his thoughts as farre off, nor is there a word in his tongue, but loe, O Lord thou knowest it altogether: God sees, and abhorres to see a false *Heart under a faire tongue*, for this with God is a double sinne: the Heart is his delight, but it is *simplex cor*, a single heart, a Heart without guile and hypocrisie, the faith-

Esay 5: 8.
Psf. 36.4.

Psf. 139.3.

*Simulata
sanctitas
duplex ini-
quit.as.*

Matth. 10.
16.

faithfull are called *Doves*, and innocencie and simplicity are the properties of a *Dove* : and yet for protection from injurie, for the prevention of evil, and preservation of pietie ; It is best to take our Saviours counsell, and joyne to the Doves heart the Serpents head : for harmlesse simplicitie, and Christian policy may well stand together : for Christian policy is to true Religio as sugar to fruit, keeps & preserves the sent & taste : and often causes that they who distaste them raw and unpounded, sweetly to relish them thus fairely ordered : thy heart for God then,

then, and although it be *Cor sapiens*, let it be *simplex*, a wise and warie, but a single harmlesse heart; and the good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not clensed according to the purification of the Sanctuary.

2.Chron. 20.19.

Lastly here is one propertie more of the Heart, it must be *totum* or *integrum*, thy whole Heart, like the true mother of the child, his fatherly affection will not admit a division : It was the commendation of *David*, *Josiah*, *Jehosophat*, and

1 King. 14.

8.

2 King. 23.

25.

2 Chron. 22.

9.

2.Chron. 31.

21.

and *Hezekiah*, in the old Testament, that they sought the Lord with all their heart : and it is Christs commandement in the new Testament, that we love him with all our Heart : for to love God with all the Heart, is in effect as much as to give him the Heart : but not the whole heart, there is something more in the heart then Love, for Discretion, Perception, Consideration and Meditation, are affirmed of the Heart : And all these are acts of the understanding, and God is said to blesse *Solomon*, & to give him an understanding heart. *1.K.3.12.*
and

& the Heart is said to be the seat of wisdom, so that God in calling for the *heart*, requires the understanding to know him, as well as the affections to love him, and he hath not the whole heart, except he have both; I will not dispute whether of the two is more usefull for us, or acceptable to him; hee requires both, we can lack neither, nor can the one well subsist without the other, and the heart is not perfect where either is wanting; Knowledge begetteth Love, & Love encreaseth knowledge, if knowledge preceed not, it is a naturall instinct, not Love,
for

Invisa diligere possumus, incognita nequaquam.
Aug. apud Amb. de spiera. ser.
 15.

1. Jo. 4. 7.

for how can we love God before wee know him; It is a true Rule, *ignoti nulla cupido*, no knowledge, no love: It is the knowledge of the worth of the object of our love that spurres on the affections; the judgement of the understanding goes before, and there followeth the election of the will, that discernes; this chooseth: the understanding, by discourse, examines the object, and having found it [*utile & jucundum*] right and good: commends it to the will, which readily embraceth it under those termes, and so the better wee know

know God, the more we love him, and the more we love him the better we know him, *Love and be wise then* the Apostle makes use of one word to signifie both *Ta'a'va' ppo'vei'le'*, Col. 3.2. by this manner of speech giving us to understand that our love to God must not be an irregular passion, but a well ordered affection: for *εφ'ηυ* from whence the word commeth signifieth the mind or understanding, to teach us that our love must not be directly bolted out from the will but must passe by the understanding: and have there allowance, be-
G
fore

1 Cor. 8. 2.

1 Cor. 13. 2

fore it break forth, therefore first you must labor to know God, and that knowledge will reforme your love, love him entirely and that love will inform your knowledge, for knowledge without love is vaine, knowledge puffeth up, it is love that edifieth : had a man all knowledge if he have not love it is nothing, the holy Scripture advanceth it above its fellows, gives the preeminence to it, determines all in it, as the perfection of all vertues : and it is love that moves them all to their proper Acts : that maketh faith believe hope rely, patience endure

dure, temperance abstaine, humility submit.

Yea in love there are two passions, *desire and feare.*

A desire to please God in all things.

A feare to offend him in any thing.

The feare to offend God begets an awfull *reverence* to his dreadfull name.

The desire to please him incites to a cheerfull obedience of his heavenly will, and the triall of obedience is the performance of our duty, & the duty here enjoined is, *Give.* God that gives all requires something not

by way of requitall or compensation, for so man hath nothing to render him for all his benefits: but by way of thankfulness or gratulation, and so it is fit, very fit, that some present be tendered and given to him, that hath given all to us and loe what it is, the heart that must be given, *My Sonne give me thine heart.*

And shall we then call this *donum*, and not *debitum*, our free gift, and not our bounden duty. Is it not he, that hath made us and not we ourselves: and so he may challenge our hearts as his owne *jure creationis*
by

by the right of creation as the maker of them. It is he that hath redeemed and bought us at a deare rate the life of his Sonne: *pretio empti estis magno* saith St Paul and thus the heart is his *jure redemptionis* by right of purchase as the Saviour and redeemer of it. Besides in Baptisme we devoted ourselves wholly to him and so *jure pacti* by right of sale or covenant the heart is his ; and yet he saith *give*, as if it were ours , whereas he may justly take it as his owne, may ; but will not : he that made thee without thee, will not save thee without thee , and though

G 3 salva-

Salvation be the free gift of God and a worke of grace, yet there must concur the act of mans will who if he would be saved must worke out his owne *Salvation* with feare and trembling. It is certaine, God can by violence take the heart of man but he will have it freely *given*: drawing by faire meanes the will of the flesh into conformity to the law of the spirit.

*Qui fecit
te sine te nō
salvabit te
sine te Aust*

But doth not he who here saith give, in the 4 chapter of this book verſe twenty three, ſay keepe thy heart with all dilligence, and how can a man do both *give* and
keepe

keepe , for by a gift there is *transitus rei ad alium*, a thing is made over to another : And yet in temporall things, we know, the same thing may be both *given* and *kept* when a man makes over his right to another retayning the use to himselfe for a time: but God in this case wil admit of no such reservation nor wil he be content to accept of the *heart* in reversion, he will have it in present, the very actuall and reall possession , and when once the *heart* by faith and obedience is consecrated to God , he bids keep it, not from him, but for him, the word is *serua* *

*Hieroms
trans.*

save it for him, sell it not to another : *omni custodia serva*, with all manner of keepe : with watching, fasting, praying : with watching, that Satan with his tentations ensnare it not, with fasting, that the flesh with it's lusts entangle it not; with praying, that the world with it's cares distract it not : and thus to keep it, is absolutely to give it.

Or if thou wilt not absolutely give it, yet *damutuo* lend it God, bring it to his house, and let him have the use of it here, It may be the pleasures of Gods house may so affect thine *heart*, that
what

what at first thou didst
barely lend , afterward
thou wilt most cherefully
give : And even present
thy selfe before thy hea-
venly father with the
sonne in the comedy :

*Plautus in.
Tri.*

*pater adsum impera quod
vis neq; tibi ero in mora.*

*Father command me what
thou wilt , loe here I am*

*ready to do thy will and
this the heavenly father*

*kindly accepts from his
sonne, and with the fa-*

*Terent. in
And.*

*ther in the comedy
commendes him for it;*

*facis ut te decet cum ist-
hoc quod postulo, impero*

*cum gratia. Or if thou
will not freely give yet*

*lend it God whilest thou
art here: remember that*

G 5 God

God is in this place though you know it not and when you come into this place it is with intention to meete your God, or else you might aswell keepe away, and meet him you must not without your heart, that is his *Benjamin*, and his charge is like that of *Joseph* to his brethren *Gen. 43.* you shall not see my face except your brother be with you, let not us have occasion to say unto you as *Isaac* to his father *behold the fire and the wood*, but where is the Lambe for a burnt offering, here are your bodies your eares to heare, your knees to bow, your
tongues

Gen. 22. 7.

tongues to give praise
(and well it were if in
this place these parts
were so well disposed)
but where is the heart
for a burnt offering : Oh
let not your hearts be in
your fields in your hou-
ses in your shoppes, in
your coffers, running af-
ter covetousnesse and
vanity when your bo-
dies are in the Church,
let no coveteous volup-
tuous, ambitious or ma-
licious thoughts divert
your heart from Gods ser-
vice but lend him your
heart whilst here you are.

Or if it will not be lent
yet *da pretio* sell it him,
he is so taken with the
heart, that he will have
it

it at any rate; the blessings of this life, & that which is to come, glory & immortality; yea if it cost the glorious kingdome of heaven, & the death of Gods naturall son stake but the heart & take all.

Or if thou wilt not *dare pretio*, sell it him, nor give it him, nor lend it him: if neither the exhibition of present blessings, nor the promise of future happines can win the heart to the reverence of Gods holy name nor to the obedience of his heavenly will, why then your blood will be upon your owne heads, God hath done his part your destruction is from
your

your selves, he would,
but ye would not, *may*
quoties voluit how often
would he, alluring by his
mercyes perswading by
his Ministers who in his
name and in his stead do
second *Salomon* in his
suite for the heart *My son*
give me &c. And must
God for all this go with-
out the Heart, for us (it
seemes) he may, but for
his own names sake he
will not: for, as he alone
is the searcher and kno-
wer of the heart, so he
alone can rule it: turne
and alter it: as it seemeth
best to his godly wisdom:
yet he compels it not:
perswads it rather, & so
winning: are his perswa-
sions

*Voluntas
non cogitur*

Rev. 3. 19.

fions, that they have the force of a law, & the most stony & stout heart cannot stand out, when he bids yeeld; & still it is not compulsion but perswasion, *monendo & movendo* with such motions & monition he works upon it, *non compellendo sed suaviter inclinando*, not violently compelling but sweetly inclining it, for when the *stiffnesse* and stubbornnesse of the Heart rejecteth kindnesse, he works it by afflictions & punisheth not in anger, but in love: and so his punishments are chastisements, not judgments *levamina non gravamina*, gracious not grievous

grievous or if for the present they be somewhat grievous (as no affliction for the time is joyous) yet in the event they are gracious, working the Heart to Obedience conforming it to Gods will, and making it pliable to yeeld when God calls
Give me thine heart.

But if for all this mens Hearts be so stiffe that they will not yeeld, then God brings them into great extremities, and presses them with manifold necessities, that (like *Noahs* Dove to the Arke) in the want and weakenesse of other meanes they may fly to him who is *totius necessitatis*

cessitatis remedium a sure supply of all wants, and yet necessities and extremities may breake the heart not bend it, except Gods holy spirit be with it. It is the effectuall and lively worker of grace in the heart, melting and framing it to such a temper, that it becomes obedient to the heavenly calling: and when once the Heart is thus wonne then ever after the least signification of Gods heavenly pleasure is a forcible command, and every motion from him is a powerfull motive to us, resigning our hearts most willingly: when
he

he requests so lovingly
My sonne, give me thine
heart. And now at last I
 am come to the last
 word of my text, *Mee, mi-*
hi, mi fili, to me my son,
mihī patri, to me thy fa-
 ther, thy heavenly Fa-
 ther, thy *heart to me*:
 and here wee have the e-
 quitie of his demand,
 which seems at first sight
 to crosse the law of equi-
 ty, whose rule is, *juncto cū-*
que, to give every man his
 owne, how then shall
 wee think Gods demand
 equall and just, which
 runs in this stile, *tuum*
mihī ? thine to me.

Amongst men indeed,
 where the Relation is no
 higher then betweene
 neigh-

neighbour and neighbour, the law of equitie is violated, when one man usurps that which is anothers, for Gods law forbids every man to covet any thing that is his neighbours, nor can conveniencie grant a dispensation for the breach of Gods law.

*Quod homo
habet Dei ac
domini sui
munus est,
ac per hoc
in his quæ
offeruntur
ab homine
homo non
suum red-
dit. domi-
nus suum
recipit.*

*Tim. ad
Cath. Ec-
clesiam. l. i.
pag. 366.*

But betwixt God and man, the case is altered, for God in justice may require that which is thine to be given to him, for nothing thou hast is so thine, but that it is Gods also, of all thou hast, thou hast only the use; the right is Gods, thou the possessor, hee the owner, and so in demand-
ding

ding what is thine, hee calls but for his owne, nor is it against equitie for God to demand what is thine, seeing what is thine in keeping, is his indeed; but against justice for man to refuse to give what in right hee hath no reason to withhold from the true owner: and therefore from God to man, *da mihi tuum*, give me that which is thine, is an equall demand.

But God hath no need of any thing a man hath, all the beasts of the forest are his, and so are the cattell of a thousand hills, &c. His Ocean needeth not our drop,
his

*Nemini dubium est,
quod ea quæ
dei dono accepimus ad
dei cultum
referre debeamus.*

*Tim. ad
Eccel. cap. b.
lib. i.*

his Alsufficiencie mans
wealth : mistake not, his
request is not to supplie
his owne necessitie, but
first that we should make
some expressions of our
dutie, and by presenting
him with part of our sub-
stance, thereby to ac-
knowledge wee hold all
from him.

Secondly to shew our
obedience to his blessed
ordinance, which enioy-
neth to honour the Lord
with our substance.

Thirdly for his poore
childrens sake, whose
case hee makes his
owne.

And so if God stand
in need of nothing man
can give, yet Christ
doth

doth, not *Christus me-*
rus, *sed Christus mysti-*
cus.

Not the person of
Christ, for God hath put
all things in subjection
under his feete, and ex-
alted him to be Lord of
all.

But the bodie of Christ
his Church, that labours
under many wants, and
God expects the necessi-
ties of his Church should
be supplied of that which
is thine, his Temples
beautified, his Ministers
maintained, his poore
members relieved, and
what is given to any of
these God acknowledges
as given to him, so that
when God becomes a
suiter

Totus Chri-
stus est ca-
put & cor-
pus. Aug.

suiter unto man, it is not for himselfe, but for his Church, hee makes his Churches case his owne, and when a man gives to his Church, he offers to God, the time was when the forwardnesse of the giver prevented all suit: and then so much was given, that now God needs not to turne beggar for his Church, give him that which is his owne, that which the pietie of former times hath endowed his spouse with, and then shee may say as *Esau* to *Jacob*, *I have enough my brother, keep that thou hast unto thy selfe. Gen. 33.*

But yet I have not
done

done with *tuum mihi*,
thy goods, thy body,
thy life, *omne tuum*, all
thou hast to God, when
by that thou hast, thou
mayst doe him service,
keepe nothing back.

But above all that is
thine, thine heart to
God: any thing else thou
hast God commends into
thine hand, & gives thee
libertie to dispose of it.

Corpus terræ, thy body
to the earth, earth it is,
and to earth it must re-
turne, commend it
therefore to the conse-
crated bed of dust, to
sleepe with it's fathers,
untill by the last trumpe
it be awakened to a joy-
full resurrection.

*Terram ter-
ra tegat,
dæmon, pec-
cata resu-
mat, mun-
dus res ha-
beat spiritus
astra petat.*

Bona

Bona amicis, leave thy goods to thy freinds, to the Saints upon earth, and such as excell in ver- tue, and forget not to transport a part before thee in pious and chari- table uses, remember thy freinds in heaven as well as thy kindred upon earth.

Peccatum Diabolo, thy sinne to Sathan, hee was the first suggerer of it, and a daily tempter to it, stop his mouth with a *tolle quod tuum est & va- de*, let him gaine nought from thee but thy sinne, that is his, and bid him take his owne and be packing, but *Cor mihi*, thy heart for God, wee must

must breath out our
soules with *David*, *In*
manus tuas Domine com-
mendo spiritum meum,
into thy hands, O Lord,
I commend my spirit, all
other parts at times con-
venient may labour a-
bout the things of this
life : but *sursum corda*,
the Heart must never
looke so low * heaven is
it's hope, and her con-
versation must be as high
as her hope, where her
fellowship is with the
Father, and with his
Sonne Jesus Christ, and
from this fellowship she
must not stray : when the
eyes are abroad in the
world, the heart must
still be fixed in heaven,
H and

Col. 3. 2.

and let nothing remove it from that station, keep it there, and it keeps the whole man upright : whilst the Heart is devoted to God, there is no violence, briberie or injustice in the hand; no lust, covetousnesse or envie in the eye : the eare is not open to vanitie or blasphemie : there is no Idolatry in the knee, no bitternesse or falshood in the tongue, no guile in the lippes, no impietie to God, no injurie to man, and this is the blessed fruit of the hearts devotion : thy Heart to God then.

Other Competitors there are for the Heart.

The

The world cries *Cor mihi*, give me thine heart and thou shalt have wealth and honors.

The flesh cries, Give it me, and thou shalt have ease and pleasures.

Give it me (saith Satan) and thou shalt have all these, the riches of the world, and the pleasures of the flesh, give him but the heart, and he will give all, how comes hee thus munificent, *Paracelsus* tels us, he is but a beggarly spirit, and therefore let him not delude the heart with vaine hopes, or deceive it with false shewes, hee promises all; but can give none;

Matth. 4.

suppose him able to make his promise good, yet all hee promises, even the whole world, is not a valuable price for the heart, and will any man be so adventerously foolish, as to sell upon trust, at an under rate; and to Sathan too; so bad a pay-master, the veriest huckster in the world; Give it him! it is lost for ever, but in Gods keeping it is sure enough: and this is not all the heart gaines by being devoted to God, not safety only, but satietie too, he fills the heart, and contents it to the full, cheering it on earth with his grace, and crowning it in

*Domine
quia fecisti
nos ad te
irrequietū
est cor do-
nec requi-
escat in te.
Aug.*

in heaven with his glory, even for his Christs sake, whose is the fulnesse of grace and glory; to whom with the Father and the holy Spirit, three Persons, but one

Jo. I. 14.

L O R D G O D

Almighty,

Be ascribed all might,
majestie and dominion,
now and
for ever.

Amen.

* *
*

F I N I S.

SACRIFICES

in respect to his
y, even for his Christ
like, whose is the
of grace and glo
to whom with the
other and holy spirit
the perfecting of
I O R A D O P

And his

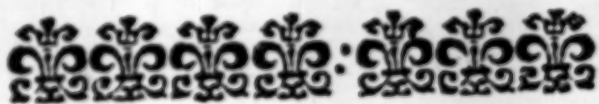
is the will of his

in the world

don't know

for ever

W I V I S



IMPRIMATUR.

Jan. 26. 1638.

GUIL. BRAY.

